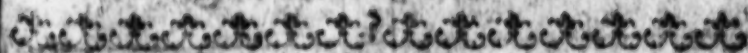


DAVID's Repentance:

OR, THE

True PENITENT
Bewailing his SINS.



NEWCASTLE upon TYNE:

Printed and Sold by JOHN WHITE.

David's Repentance:

OR, THE

TRUE PENITENT
Bewailing his SINS.

WHEREIN

A CHRISTIAN may learn how to humble himself before GOD, and beg Pardon and Mercy for his manifold Transgressions, and lay hold on the meritorious Death and Passion of our blessed LORD and Saviour JESUS CHRIST, to the Saving of his SOUL: As also, to avoid falling into Despair, and Comfort himself in all Afflictions.

WITH

Penitent Prayer, &c.

Suiting the Condition of a Penitent
and Returning SINNER.

To which is added,

The Blessings of the Righteous.

By S. SMITH. M. A.

The Thirty-First Edition corrected.



David's Repentance:
OR, THE
True Penitent, &c.

PSALM. cii 1, 2.

*Hear my Prayer, O Lord, and let my Cry
come unto thee: Hide not thy Face from
me, when I am in Trouble.*



WE find holy *David*, tho' a
King, and a Prophet; and
what might yet more re-
bound to his Worthiness, a
Man after God's own Heart;
that is, such a one as the Almighty,
who disposes of Things in Heaven and
Earth, could wish, or did think fit to be

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seated

seated on the Throne of *Israel*, and govern his chosen People, frequently complaining of his Sins and bewailing his Failings, as being very sensible of his own Imperfections, whereby even good Christians may learn not to bear themselves on the Wings of Presumption; for God loveth the humble and contrite Spirit, and has promised not to turn away his Ears from them, but favourably to grant their Petitions, and draw them to himself with the Cords of his Love.

Lord, who shall dwell, (*says the holy Prophet*) in thy Tabernacle? or who shall rest upon thy holy Hill? even he that leadeth an uncorrupt Life, and doth the Thing which is right, and speaketh the Truth from his Heart. He that setteth not by himself, but is lowly in his own Eyes, and maketh much of them that fear the Lord, *Plal. xv. 1, 2 3.* In all Afflictions we find this holy Man comforting himself in the Rock of his Defence, with an unshaken Confidence: *I have* (*says he*) *God always before me, for he is on my right Hand, and therefore*
I shall

I shall not fall. Wherefore my Heart was glad, and my Glory rejoiced, my Flesh also shall rest in Hope, Psal. xvi. 8, 9.

When he was persecuted unjustly by *Saul*, whose Kingdom he had delivered from the insulting *Philistines*, by overthrowing the great *Goliath* their Champion, and at many Times routed their Armies, he patiently suffered it, as knowing it was an Affliction to humble him, and let him know that he was but Dust, and subject to Sorrows and Calamities; he studied no Revenge for *Saul's* Ingratitude, no nor to free himself from Danger, though Opportunity offered, as if he had been mark'd out by Providence: but he waited patiently 'till by other Hands he was freed from the Danger that daily threatened, and which he so narrowly escaped, tho' his very Name in the Hebrew signifieth, *The Beloved of God*. By which Example, a good Christian may learn to bear patiently any Crosses without repining, and waiting God's Leisure, which is ever the best and turneth to the surest Advantages; for though his Fears were

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great

great, as himself confesses, and many Snares were laid to entrap him, even by those whom he thought he might have reposed Confidence in; as appears, when he said, *There was but one Step between him and Death*; and that *Saul* haunted after him as a Partridge, and made him fly from Mountain to Mountain; inso-much, that he sometimes tho't he should one Day or other perish by the Hand of *Saul*, as we find in the 1st of *Samuel*, the 20th and the 3d, &c. When he came to reign as King, by God's Appointment, who had bowed the Hearts of the People, his chief Care was to establish Religion, and his Thoughts were also wholly taken up to build a House to the Lord, had it not been forbidden him, and appointed to be done in his Son's Days, refering all his worthy Actions to the building up the People in the true Religion; and if we will be truly beloved, all our Actions must have this End; namely, to advance the Glory of God in his Temple; to promote Christ's Kingdom. *David* had a great many other Enemies besides *Saul*;

fo

so the eighteenth Psalm is a Thanksgiv-
 ing to God, for delivering him from
 them, there he says, *I will love thee, O*
Lord, my Strength; the Lord is my strong
Rock, and my Defence, my Saviour, and
my God, and my Might, in whom I will
trust; my Buckler, and the Horn also of
my Salvation and Refuge; and I will
call on the Lord, who is worthy to be
praised; so shall I be safe from my Enemies.
The Sorrows of Death compassed me, and
the Overflowing of the Ungodly made me
afraid; the Pains of Hell came about me,
and the Snares of Death overtook me. In
my Trouble I will call upon the Lord, and
complain unto my God; so shall he hear my
Voice out of his holy Temple, and my Com-
plaint shall enter even into his Ears, Psal.
 xviii. 1, 2, 3, 4, 5, 6. God would
 not have his Afflictions easy, because
 the Comfort and Consolation in over-
 coming them should be sweeter; and
 seeing he was beloved of God, and yet
 afflicted. Men thence may learn not too
 much to rely upon worldly Happiness,
 and Plenty of outward Means in this
 Life, but thirst after the Felicity of the

World to come: He had his Enemies Abroad, and some Enemies at home, as *Adonijah* and *Absalom*, &c. And for this Cause we find him complaining in the Eighty sixth Psalm, viz. *Bow down thine Ear, O Lord, and hear me, for I'm poor, and in Misery. Preserve thou my Soul, for I am Holy: My God save thy Servant, that putteth his Trust in thee; be merciful unto me, O Lord, for I will daily call upon thee. Comfort the Soul of thy Servant, for unto thee, O Lord, do I lift up my Soul; thou Lord, art good and gracious, and of great Mercy to all them that call upon thee.* And so goes on to the End of the Psalm, with Supplications for Deliverance and Protection; and the Consideration of this, is of great Use to every good Man and Woman, in their private Lives and Conversations.

Besides these outward Afflictions he had by others, he also had the Misfortune to bring a great One upon himself, by being ensnared with the Beauty of *Uriah's* Wife, which made him covet her; and to hide, or colour the Shame, caused him to be killed by the Sword of the

the Children of *Ammon*. God's Purpose, however, in permitting these great Offences in the godly, is wonderful; for by the falling and rising again of them, others who participate and run headlong into such Temptations, may be stay'd and restrain'd from Despair by the comfortable Rays of God's infinite Mercy towards great Sinners; but at the same Time they are no Warrant to run into Presumptions and wilful Sins, lest the high Provocation fix God's Justice and Indignation upon us, or to our final Destruction.

In Testimony of *David's* Repentance for the Sins of Murder and Adultery, he sung the Fifty first Psalm. viz. *Have Mercy upon me, O God, after thy great Goodness, according to the Multitude of thy Mercies do away my Offences. Wash me thoroughly from my Wickedness, and cleanse me from my Sins: For I acknowledge my Fault, and my Sin is ever before me. Against thee only have I sinned, and done this Evil in thy Sight; that thou mightest be justified in thy Saying, and*
in a golden oil, and a spirit of clear

clear when thou judgest. Behold I was shapen in Wickedness, and in Sin hath my Mother conceived me: But lo, thou requirest Truth in the inward Parts, and shalt make me to understand Wisdom secretly. Thou shalt purge me with Hyssop; and I shall be clean; thou shalt wash me, and I shall be whiter than Snow: Thou shalt make me hear of Joy and Gladness, that the Bones which thou hast broken, may rejoice. Turn thy Face from my Sins, and put away all my Transgressions: Make me a clean Heart, O God, and renew a right Spirit within me. And so he goes on to the End bewailing his Failings, and Misdeeds: But these Failings, I say, are no Warrant for any Man to presume to do the like; but from hence ariseth a wonderful Comfort to the Sinner that hath transgressed thro' Infirmity, from thence he may be excited to repent, to beg for Pardon, to hope for Forgiveness, and so may be free from Desperation. If David, being so glorious in Conquest, and in other Graces, had not thus transgressed, he would perhaps have born himself to ohigh; but he making a right Use

Use of God's pardoning his Sins and great Offences, by true Repentance, was hereby humbled and became more studious to keep the Commandments of his Maker, who had raised him from keeping Sheep upon the Mountains, to the Throne, there to be Shepherd and Ruler of a mighty Nation: and as his Sins were great, his Repentance was no less, for he often water'd his Couch with Tears, as himself confesseth; and having presumed to number the People, which appear'd, as if he had put Confidence in the Arm of Flesh, when God had made him the mighty Conqueror: He offered his Life for an Expiation of that Sin, to turn away God's Anger from the People, and stay the Plague that destroyed them by Heaps. The godly Care of this great Prophet, was in most Cases very strict, to obey God and follow his Guidance, as appears by his often consulting, in doubtful Cases with the Oracle, as we find he did 1st. Sam. xxii. 14. As had been done formerly in weighty Businesses of State and all his Life-long provided for the
Go

Good of his People. He was merciful to a Miracle in sparing *Shimei*, who had cursed and reviled him in his Flight from *Jerusalem*, before his Son *Absalom*; his being kind to the Posterity of *Saul*, and forgiving many that had been his Enemies; by which we may learn, that Mercy and Forgiveness extended to our Fellow-Creatures, is of no small Importance in the Sight of God, who looks that if we expect to be forgiven, we must forgive one another; for what can be a greater Impiety, than to ask Forgiveness of God, when at the same Time we have Malice, or Design, or perhaps are persecuting our Brethren in View.

David's Faith was so great, for he was not only confident of the fulfilling the Promise, in sending the *Messiah* to redeem the People, but with a full Assurance foretells his glorious Resurrection, and comforts and rejoices himself in so unconceivable a Blessing, when he thus expostulates with the Almighty: *For why! thou shalt not leave my Soul in Hell, nor suffer thy holy one to see Corruption. Thou shalt shew me the Path of Life*

Life; in thy Presence is Fulness of Joy, and at thy right Hand are Pleasures for evermore, Psalm xvi. 10, 11. And in many Places we find him so ravished in contemplating the Goodness of God towards him, that his Tongue not being able sufficiently to express himself, he calls all the Creatures to assist him in praising and magnifying their Maker and Preserver, running into Extasies and Raptures of Divine Love, till he is carried away in a Torrent of Joy and Delight; confessing nothing more delighted him than the Law of God; viz. *My Delight (said he) is to do thy Law;* and confesses he was exceedingly pleased, when he heard the People say, *Come let us go to the House of God.* And when the Ark of God was brought up from the House where it had rested, since it's being sent back by the *Philistines*, his Joy appeared even to an Extravagancy, by dancing before it.

And so great an Abhorrence he had for Wickedness, and Love for sacred Things, that although he was a King, and lived in great Splendor, he rather desired to be

be a Door-keeper in the House of the Lord, than to dwell in the Tents, (or as the *Hebrew* renders it, *Places*) of Wickedness. Earthly Glory was not his Aim, but the incorruptable Glory in the highest Heavens; he consider'd the Promise of God, that out of his Lions should come the *Messiah*, according to the Flesh: That is, from his own Stock and Lineage, that should redeem the *Israel* of God, and be a Blessing of all Nations; wherefore his Joy was increased, and his Thoughts were often driven into Raptures and Extasies; when he seriously meditated the Glory of the King of Saints, which he calls his Lord, saying, *The Lord, said unto my Lord sit thou at my right Hand, till I make thy Foes thy Footstool, &c.*

Thus good Men like the holy Prophet, have for the most Part Calms in their Souls, and carry a secret Joy, as an earnest of Heaven, and that eternal Felicity they are destin'd to partake of in the World to come; thinking all Things on this Side far too scanty to bound the Desires of the Soul, which indeed can be

satisfied

satisfied with nothing less than God that gave it, and in its Nature is ever desirous to ascend to the Fountain of Life and Immortality, from whence it came. This great Patriarch expresses no less by the many Raptures he often expressed his longing Desires by, and Passionately coveted to know that in full, that in Earth he could know but in Part. As from a great Distance we behold the Sun, which tho' it appears but very small to us, is of a far vaster Bigness than the Earth; God gives us here so much as is sufficient to be known on Earth; he gives us a Direction to eternal Joy, and a Prospect of what it is, as holy *David* says, if we keep his Commandments, we may expect thro' his infinite Mercies and Goodness, for in ourselves we can deserve nothing: Holy *David* himself confesses he was but a Worm, whereby he expressed the Lowliness of his Mind, that he was not puffed up though a King, with Pride and vain Glory, but that he conceived himself with Reason to deserve no more at the Hand of the Almighty than the meanest Insect; for indeed the
greatest

greatest and most perfect Repentance, without God's Mercy interpose with his Justice, can avail us nothing; there is nothing in the best of Men that can justify, or enable them to stand upright at the last Day; tis only God's Mercy in the Merits of his dear Son, that can render us able to look up when we come to give an Account of our Actions, for there is nothing can be hid from the Lord who sees our secret Thoughts, nor no Place obstruct his View from the least of Things, This Consideration made holy David cry out, *I acknowledge my Sins, O Lord, and my Transgressions are ever before thee.* We little consider how many Tears, Sighs, and Groans it cost this good Man upon every Failing; He knew that there is nothing so powerful as a broken and contrite Spirit, recommended in fervent Prayer: For God himself has declar'd, he will not despise such a Spirit; it is an acceptable Sacrifice, as a sweet smelling Savour, it is in the Nostrils of the Lord, who is gracious, and will not the Death of a Sinner, but is desirous that he should repent and live. God

God is indeed very gracious, but his Grace and Favour rarely extends in an extraordinary Manner to the stubborn and obstinate Sinner; therefore holy *David* took better Measures to give Posterity a Pattern how to Act, in Case through Frailty they fall into grievous Sins; therefore if we consider *David's* Miscarriages, let it be to avoid them; if his Repentance, to imitate him therein, and be happy.

From these Passages, in the Life of this good Man, we may draw Examples, and apply them to our selves.

First, to learn to be contented in all the States, Stations and Conditions of our Life.

Secondly, To be humble and patient under Afflictions, Losses, Crosses, or any outward Calamity, and look upon them as sent from, or permitted by God to try and refine us from the Dross of Sin and Sensuality; which too frequently flow from Posterity..

Thirdly, We must learn to set a Watch before our Mouth, to keep us from falling into great Sins, considering how

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many

many Sorrows and Tears they cost this good Man, in which God, for a Time suffer'd him to be overwhelm'd.

Fourthly, We may learn not to despair of God's Mercy, but to be stedfast in our Faith and Reliance on him, who is able to save to the utmost.

Fifthly, We may know the Quiet of a good Conscience, when the Clouds and Storms are over: And lastly, learn to live well, that when this Life is ended, by imitating *David's* Reward, which is a Crown of Life and Immortality in the highest Heavens. To which God of his infinite Mercy bring us all, through Jesus Christ our Lord and Saviour.
Amen.



A Penitent PRAYER.

Father, I have sinned against Heaven,
 and in thy Sight, and am no more wor-
 thy to be called thy Son: Make me as one
 of thy hired Servants; Oh! let me not al-
 together be cast out of thy Favour, but
 suffer the Light of thy Countenance to shine
 upon me, and be merciful unto me, that I
 may live to praise and magnifie thy holy
 Name. Oh! give me a true Sense of my
 Sins; that I may lay to Heart and bewail my
 Transgressions. Oh! that my Head was
 Water, and my Eyes a Fountain of Tears,
 that I might sufficiently pour forth my Sor-
 rows: Pardon me, O Lord, not for any
 Worthiness in me, but thy dear Mercies
 Sake, in and thro' the Merits of my blessed
 Lord and Saviour Jesus Christ. Amen.

A PRAYER against Temptation.

O Eternal God, merciful and gracious,
 keep me, for I am thine by Creation,

guide me, for I am thine by Purchase;
 thou hast redeem'd me by the Blood of thy
 dear Son; O love me with the Love of a
 Father, for I am thy Child by Adoption
 and Grace; let thy Mercies pardon my
 Sins, thy Providence preserve me from the
 Evils and Punishments I have deserved:
 Keep me, O Lord, from the destroying
 Angel, and from the Wrath of God; let
 not thine Anger rise against me, lest I be-
 come as nothing before thee; guide me in
 thy Ways, and keep me from all Tempta-
 tion, for thy dear Mercy's sake. Amen.



*Blessings of the Righteous, as are they are
 noted in the holy Scriptures.*

HEarken to the Lord thy God,
 His Covenants observe;
 So will he kindly spare his Rod,
 And not afflict a Nerve.

Bless'd shalt thou in the City be,
 Thy God will Blessings yield,
 At Home, Abroad, at Red, at Board,
 And likewise in the Field. Blessed

Blessed shall be thy Body's Fruit,
 And that upon the Ground;
 The Wicked, be they loud or mute,
 Shall neither of them wound.

Thy Cattle shall enrich thy Store,
 The Increase of thy Kine,
 And Sheep shall still wax more and more,
 Thy Grapes shall yield thee Wine.

Bless'd shall thy Store and Basket be,
 Blessings shall thence accrue,
 Comings and goings shall agree,
 To make thee blessed too.

The Lord shall smite thy Enemies,
 And put them to Disgrace;
 The chiefest he will make to fly,
 And that before thy Face.

Thy Foes one Way shall thee attempt,
 But flee before the seven;
 From Judgement none shall be exempt,
 But as the Wind be driven.

Thy Store-houses the Lord will bless,
 And all thou tak'st in Hand;
 And give to thee a large Increase,
 Of Plenty in the Land.

The

The Lord, as he himself hath sworn,
 He shall establish thee;
 And farther to exalt thy Horn,
 His People you shall be.

Keep thou the Lord's Commandments,
 And all the Earth shall see,
 That thou art great in Innocence,
 And stand in fear of thee.

The Lord he shall his Treasures ope,
 The Heav'ns shall give the Rain;
 If Head or Hand, with Business cope,
 It shall be for thy Gain.

No Discontent shall thee attend,
 As free from Grief and Sorrow;
 To many Nations thou shalt lend,
 But have no Need to borrow.

Blessed are they that in him trust,
 He will them bless with speed;
 For do they hunger, do they thirst,
 He is their Help at Need.

Blessed is he, whose Sin is hid,
 He may with Gladness smile,
 Whose Errors all are covered,
 Whose Spirit hath no Guile,

Blessed

Blessed are they that now lament;
 As being poor in Spirit;
 For they are promis'd by the Lord,
 His Kingdom to inherit.

Blessed are they that now do mourn;
 Thinking their Joys are fled;
 For tho' as yet they seem forlorn,
 They shall be comforted.

The meek are blessed too, for they
 That love not Strife's Increase;
 Shall on the Earth bear happy Sway;
 Delighting much in Peace.

The hungry too, and they that thirst
 For Righteousness as Meat;
 They shall be fill'd when those acurst,
 Shall nothing have to eat.

Blessed be the merciful, to those
 Whom they observe in Pain,
 For he that Mercy doth bestow,
 Shall Mercy reap again.

Thrice blessed are the pure in Heart,
 Whose Souls and Hands are free
 From Vanity and wicked Oaths,
 For they their God shall see.

Blessed

Blessed the Peace-Makers are, for they
 His Children shall be call'd;
 And he that loves and doth obey,
 Shall never be enthal'd.

Blessed are they for Righteousness
 Do Persecution bear;
 Their great Reward none can express,
 In Heaven, it lieth there.

Blessed are they that are revil'd,
 Because they seek the Lord;
 Let them not fear altho' exil'd,
 His Grace will Strength afford.

Rejoice and be exceeding glad,
 For great is your Reward.
 The Prophets by such Usage had,
 I eat Reward;

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 F I N I S.

Friendly Reader,

If that these Weighty Considerations should be reckoned not worth laying out one Penny, be pleased to read it *Gratis*, keep it clean, and return it in two Hours.